

...and they were the only ones who were not...  
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## CONCLUSIONS

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nguồn gốc của nó.

NOV 1968



Regimental Band (1st-10th)

# Character of Popery.

**W**E do not find that God ever owned above two Religions in the World, the use of Ceremonies, the other without. The first directed to us, by God himself, which tho' it consisted of several peculiar Rites, Oblations and Ceremonies, yet was their Institution grounded upon Reason, being either Remembrance of their Deliverances, or Types and Significations of the great Sacrifice which was to come, inasmuch that God did not require of the Jews to have any other Gods but him, but for a particular Reason.

The second Religion was that which the unequal Son of God first taught in Judea, and commanded his Disciples to spread over the World. A Religion plain and Simple, and, as I may say, without Veil or Guard, but so full of Truth and Goodness, so full of merciful process, all tending to make Men happy both in this and the other Life, that it may truly be said to have descended from Heaven, and to have been the untaught Doctrine of a most perfect Deity. Now as no Government can subsist without Religion, we thought our selves the most happy people in the World, when once reformed, not only in the protestant Religion, which is that which comes nearest to the Rules of Sacred Institution, but to the most refined Exercise of the christian Religion, now practised in the World, wherein there is neither Defect of Devotion, nor redundancy of Sacrifices, a Demerit with Gravity, a Doctrine avoiding the Morosities of a Glorious Behaviour to the observation of Heaven. No Religion was afflicting to us, but a Christian Sublimity, but a piety and Gravity grounded upon and warranted by Scripture, without which all Religion is but a formality, and not a Religion.

For this Reason it was, that the Author of this ensuing Paper, a person of no less piety and Learning than Integrity of Wit and Soundness of Judgment, wrote with such an Abhorrence to the use of other popish Religions, that he could not be said to be a Protestant, as the Common will observes, and that he libelled to us a forth in its proper Colours, as it had intended to show his last Legacy to his Nation, to show how ruinous

it would be to us. Should we be again compell'd to embrace it; and with  
the Dog be constrain'd to return to our former Vomit. And as it were  
Prophetically to let us understand what a Deliverance GOD has been  
pleas'd to bless us withall, in so lately freeing the Kingdom from that  
Inundation of *Antichristian* Poppish and Vanity, and Cheats of Romish Super-  
stition, which was about to have overwhelmed it. The Pictures the Romish  
are bold; but it is a Description to the Life. And bold strokes in Paint-  
ing are many times more grateful to the Eye and Master like, than the  
smooth Touches of an effeminate Pensib. For which Reason it was thought  
expedient to abstract these few Pages from the rest of the Treatise, and  
to hang them up in the Face of the Nation, as the most lively Picture of  
the Sensuality, Vanity and Treachery of the Romish Profession. These  
Words themselves are chiefe. In short, says he; there is nothing com-  
moner in Government to the Divine Perfection, then where the Mon-  
arch, as with us, enjoys a Capacity of doing all the Good imaginable  
to Mankind, under disabilities to all that is evil.

And as we are thus happy in the Constitution of our State, so are we yet  
more blessed in that of our Church; being free from that *Romish Yoke*,  
which to great a part of Christendom do yet draw and labour under. That  
Popery is such a thing as cannot, but for want of a Word to express it, be  
called a Religion: Nor is it to be mention'd with that Civility which is  
otherwise decent to be us'd. In speaking of the Differences of Human  
Opinion about Divine Matters. Were it either open Judaism, or plain  
Turkery; or honest Paganism, there is yet a certain *Respect* to the  
extravagant Belief, and Sincerity of an erroneous Profession may render  
it more pardonable: But this is a Compound of all the *Torments* of  
of whatsoever is most Ridiculous and Impious in them, incorporated  
with more peculiar Absurdities of its own, in which those were decent;  
and all this deliberately contriv'd, knowingly carried on by the bold Im-  
posture of Priests, under the Name of Christianity. The Wisdom of  
this fifth Religion, this last and intolerant Attempts upon the Conscience  
of Mankind seem to me (though not ignorant of some of their De-  
grees and Methods of its Progress) too generally to have omitted in their  
owning the Scriptures to be the Word of God, and the Rule of Faith  
and Manners; but in prohibiting of the same their common Use, as the  
Reading of them in publick Churches, but in a Latin Translation to the  
Vulgar: There being no better or more rational way to frustrate the  
very Design of the great Industry of Christianity, who first plac'd it  
by the extraordinary Gift of Tongues, then to forbid the use even of  
the ordinary Languages. For having thus a Book, which is universally  
--d to be of Divine Authority, but sequestering it only into such

Hands

Hands as were crucified in the Church they had the Opportunity to Vici-  
ate, Support or Interpret to their own private Ends. By which  
the poor People hold their Salvation. And this unchristian Point being  
once gained, there was no more forward nothing to morrow, to Reason  
so abhorring from Morality, or to contrary to Scripture which they might  
not in private adventure on. The Liberty of for what it is neither bet-  
ter nor worse of Adorning and Praying to Saints and Angels, of Wor-  
shipping Pictures, Images and Relicks, incredible Miracles and mirable  
Fables to promote a Veneration. The whole Liturgy and Worship  
of the Blessed Virgin. The laying of hands upon and Greeds to the  
honour of Saints, and of the Mass too, not to her honour, but of  
others. The publick Service, which they can spare to GOD among so  
many Competitors, is an unknown Tongue, and mingled with such  
Vestments, Consecrations, Exorcisms, Whisperings, Formlings, Con-  
fessings and Penitential Rites, Genucliations, and Removals, so unbecom-  
ing a Christian Office that it represents rather the Fancies and Ceremonies  
of Jugglers and Conjurers, the Refusal of the Cup to the Laity. The Ne-  
cessity of the Priests Intention to make any of their Sacraments effectual.  
Debarring their Clergy from Marriage. Interdicting of Meats. Agra-  
vular Communion and excommunication, as with them practised. Penances, Pil-  
grimages, Fasting, and Prayer for the Dead. (But above all their  
other Devices, that Transubstantiation, whereby that glorified  
Body, which at the same time they allow to be in Heaven, is sold again  
and Crucified daily upon all the Altars of their Communion. For GOD  
indeed may now and then do a Miracle, but a Miracle that can, it seems  
work in one Moment a thousand impossibilities. That by a new and An-  
tichristianall Belief, compiled of Fictions and the Phantasie, Contradictions  
to Sense, and Impostitions on the Understanding, their Laity have turned  
Tennis for their Souls, and in consequence Tributary for their Estates to  
a more than Omnipotent Priesthood.

I must needs do them that Right to avow, That out of equitable Con-  
sideration, and Remembrance of that which a Nation, they have discharged  
the People from all other Service and Dependance, instructed them  
from all Duty to God or Man, instructed that their Clergy and more  
learned Divines, their Government of Conscience have so well instructed  
them in all the Arts of Circumventing their Neighbours, and of dealing  
with Heaven, that were the Scholars at our School Teachers, there  
would have been long since an end of all civill civill, Piety or common  
honesty, and nothing left among them but a disguised Hypocrite Licen-  
tiousness and Knavery, had not the natural Vertue of the better sort and  
the good Simplicity of the Masses, in great measure preserved them.

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For nothing, indeed, but an extraordinary Temper and Intensity of Spirit, and that too assisted by a Divine Influence, could possibly restrain those within any the Terms or Laws of Humanity, who at the same time own the Doctrine of their Casuists, or the Authority of the Pope, as it is by him claimed and exercised. He by his Indulgences delivers Souls out of the pains of the other World: So that who would refuse to be vicious here, upon so good Security. He by his Dispensation annuls Contracts between Man and Man, dissolves Oaths between Princes or between them and their People, and gives Allowance in Cases which God and Nature prohibits. He, as Clerk of the Spiritual Market, hath set a Rate upon all Crimes: The more flagitious they are and abominable, the better Commodities, and Men pay only an higher price as for greater Rareties. So that it seems as if the Commands of God had been invented merely to erect an Office for the Pope, the whole Christian Man are the better Customers: And this Rome doeth by the same policy People in Church as the Pagan Rome did the City, by opening a sanctuary to all Malefactors. And why not, if his power be indeed of such Virtue and Extent, as is by him challenged? That he is the Ruler over Angels, Demons, and Hell. That his Tribunal and Gods are all one. That all that God, he can do, *Clavi non errant*, and what he does is as GOD, and not as Man. That he is the Universal Head of the Church, the sole Interpreter of Scripture, and Judge of Controversies. That he is above General Councils. That his power is Absolute, and his Decrees infallible. That he can change the very Nature of things, making what is just to be unjust, and what is Vice to Virtue. That all Laws are in the Caprice of his Breath. That he can Dispense with the New Testament to the great Injury of the Devils. That he is full Wararch of the World, and that he can dispose of Kingdoms and Empires as he pleases, Which things being granted, that Title of *Quintus*, *Maximus*, &c. *Imperator Noster in Terra*, or that of *Dominus Deus*, after him, will no less extraordinary stroke of Courtship, as we are wont. But it was rather a great clownishness in him that creared so many titles under the simple Title of *Dei Filius*. The Exercise of his Dominion is in all Points available to this his province. He commands the Successors of his things only of good Advice, not commanded. But makes his Mortal sin even to doubt of any part of his own Religion, and demands, under pain of Damnation, the Subjection of all things unto his Papal Authority. The denying of two things to Reasonable and free Obedience to his power, and an implicit Faith to his Doctrine, being such a supererogable Crime under his dispensation. He has indeed of late been more severe and exactive then formerly, as to his Faculty of disposing of Kingdoms, the thing



thing not having succeeded well with him in some instances: But he lays  
the same claim still, continues the same inclination, and though Vel-  
vet Headed hath the more look to the pulling. And however in  
order to any occasion he keeps himself in breath alwayes by cur-  
sing one Prince or other upon every *Munday, Thursday*. Nor is there any  
whether Prince or Nation, that Differs from his Urpations, but are  
marked out under the Notion of *Heathen* to Ruine and Destruction, when-  
soever he shall give the Signal. That Word of *Heathen* misapplied, hath  
serv'd him for many a good purpose, and for all the Executions, Assassinations,  
Murders, Massacres and Devastations, whereby his Faith hath been propa-  
gated: of which our Ill times also have presented Examples, and more is  
to be expected for the future. For by how much any thing is more false  
and unreasonable, it requires more trusty to establish it: And to intro-  
duce that which is false, there must be some what done that is barbarous.  
This notion of any such Indignities can be more recommended by all  
these *Catholick* than the *Protestants*. The *Papists* are excusable by their na-  
tural Darkness, without Revelation. The *Anglicans* are tolerable, who see  
and beyond the Old Testament. *Anglicans* was to be honest as to own what  
he would say, that he himself was the general Propheet, and that his  
word was *Revelation* of the general Justice: these were all, as I may say, of  
another *Anglican* and *Protestant*, yet not *Traytors*. But the *Pope*  
serving himself by position, both in Doctrine and practice re-  
sistance. And pretending to be the only *Catholick*, does persecute those  
to the Death, who dare profess the Father of their Religion, instead of  
his pretended *Virgin*.

And we dare not think more modest, nor abating his most no-  
rthern *Prophets*, and *Prophets* of all *Witnes*, than that the *Pope*  
was for several hundred Yeares as honest as they, as other Men are, and  
never so much as dream'd upon the *Yoke* Mills, of that Universal power,  
which he is now contented they were the first that asserted any such pro-  
phecy. But when it came to the point, where by having a com-  
plicit *Donation* of *Cardinals*, and making another *Donation* from our  
*Barbar*, advanced themselves in a Weak, Ignorant and Credulous Age,  
to that *Universal* and *Prophetic* they say they are now seized of;  
as to *Power*, & *Power* that *Power*, which *Power* was. Never was  
a *Donation* and a *Donation* to be made by good Management,  
Thus, by exercising in the *Prophets* and *Prophets*, and a *Prophetic* Function,  
under an invisible *Power*, they say that the *Power* of the *Prophets* hath  
for his *Master* side, and delivered the Government over to a new Line  
of *papal* Succession. But who can, unless wilfully, be ignorant what  
wretched Doings, what *Barbar*, what *Ambition* there are, how long the  
Church



